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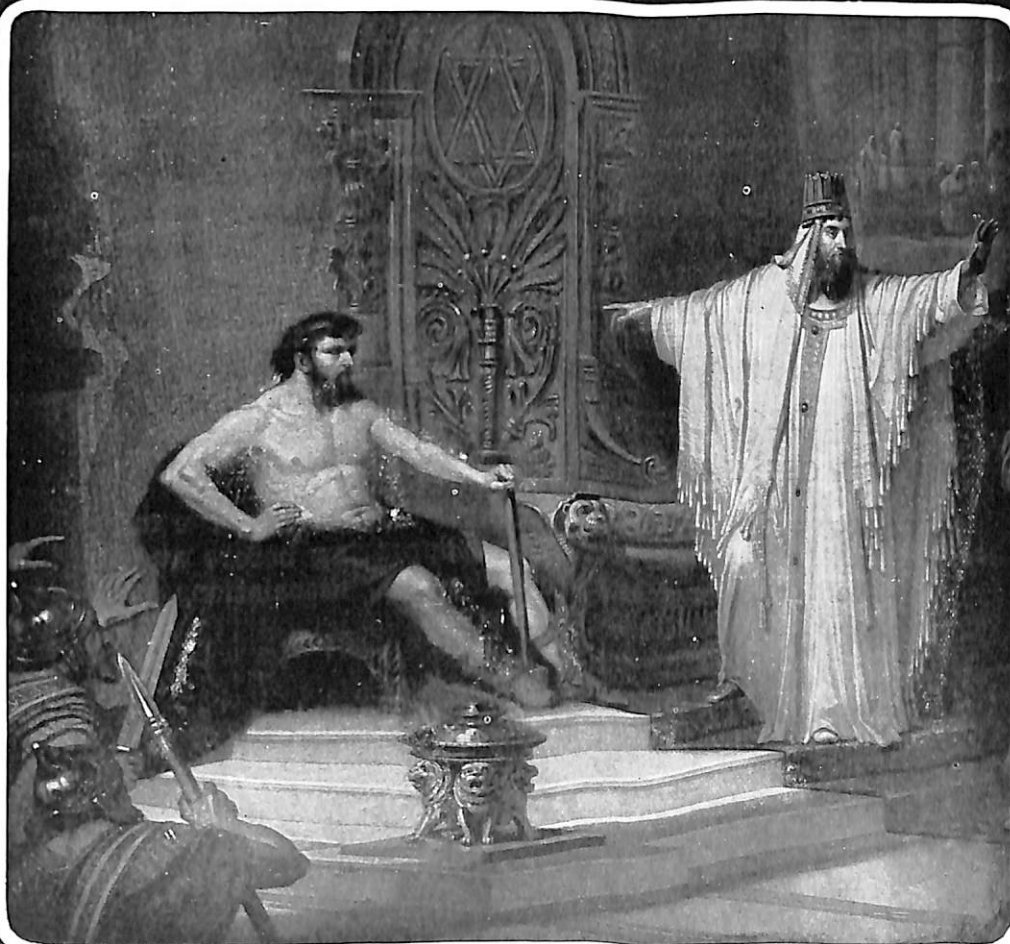
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New England Craftsman

Published in the Interests of Freemasonry

JULY, 1919



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New England Craftsman

A Monthly Masonic Magazine

Office—202 Masonic Temple, Boston, Mass.

FREDERICK W. HAMILTON, President

A. H. MOORHOUSE, Treas. and Business Mgr.

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July, 1919

No. 10

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Vol. 14

JULY, 1919

No. 10

CRAFTSMAN COMMENT

Appreciation.

It is interesting and gratifying to find that our efforts to improve the contents of the Craftsman are meeting with a measure of success. Masonic contemporaries all over the world flatter us by reproducing our articles—it is true sometimes without giving proper credit. Only recently we were pleased to note that the Masonic Journal of South Africa, a publication which is apparently much appreciated in that part of the world, to judge by its advertising columns, has seen fit to reproduce in its entirety the very able article by our "Observer," John Kendrick Bangs, and a generous sprinkling of our literature is spread through the Masonic press every month. We urge that our readers will speak to their friends who are non readers of this periodical and thus enable us to continue the work of cementing the cement of brotherly love and affection as well as true Masonic knowledge throughout New England.

Masonic Idealism.

In 1813 the Duke of Sussex, the Grand Master of the Grand Lodge of England, uttered the following words. More than a century later Free Masonry still finds itself in accord with these sentiments:

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and religion given to mankind, creating in all its varieties universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory such as must command throughout the world veneration and applause; and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor, never to injure him in any situation, and to conduct ourselves with justice and impartially; it bids us not to divulge the mystery to the public; and it

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orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform justly that which we ought to do."

Masonic Periodicals.

Every other sort of journal except a Masonic one derives support by direct profit, says the Missouri Freemason. The religious press is encouraged to work for advancing its particular creed and proselyting men and women to its dogmas; for by doing so they add members to the church, and as new converts are always the most zealous, they are the most apt to subscribe for the paper. The same may be said of political journalism. The literary journals reach every fireside, irrespective of religion or politics, but a Masonic magazine is published alone for the Masonic fraternity, which properly and most absolutely prohibits seeking new members under any shape or form; hence it stands alone in the world, resting solely upon the intelligence and support of the craft already in the field. This support, every Masonic publisher knows well, is of the most precarious nature.

Unfortunately, a large majority of men come into our lodges on mercenary principles; hence, they care nothing for Masonic principles. They muster up courage and energy enough to learn one degree in order to pass through another, and at the end of the work to wear a breast pin, get a diploma and travel on their way.

A League of Masons.

Now that discussion pro and con as to the merits or demerits of the proposed League of Nations waxes warm, and while subjects of world interest are in the public mind, why is it not an appropriate time for the consideration of a closer union of the Freemasons.

In its fundamentals Masonry is universally similar. The principle actuating the true Freemason of whatever color or country is based on Truth, and by a co-operation between all the various Masonic organizations, working in harmony and with a determination to make uniform and universal the purposes and principles of the craft, a power for good could be created which would prove of incalculable benefit to the whole human race.

Many of the isms and ologies of today, vicious in their purpose and indescribably destructive in their acts are, through an improper appreciation of the divine attribute, but the result of well-meaning but misguided men and women, working wholly in the dark. A League of Masons could be made the means of combatting some of the irresponsible and illogical arguments of misguided political experimenters, be they Bolshevik or what you will.

In the present condition of world affairs Masonry has a responsible part to play; we cannot be passive; our organization, standing squarely as it does on the broad foundation of Truth, a divine attribute and the foundation of every virtue, is in a powerful position to affect this much desired purpose.

We cannot, if we would, avoid our responsibilities; they are with us whether we recognize them or not. Can we not embrace our opportunities, for we owe it to ourselves and the generations to come to openly advocate a closer union among Masons everywhere for the betterment of social conditions, not only in our own country but all over the world.

Roosevelt on Washington.

May 1, 1917, Theodore Roosevelt spoke in the Grand Lodge of New York. He was thus introduced by Grand Master Thomas Penney: "I do not know of a man anywhere who has done more or is doing more to present to the people everywhere the highest ideals for human conduct than our beloved brother Mason, Theodore Roosevelt. He has done us honor to come to us today to give to us directly and personally some of that splendid enthusiasm and inspiration of which he is so full."

Referring to George Washington, Bro. Roosevelt said: "We Masons are pledged by pledges and ceremonies as solemn and impressive as any in the world to bear ourselves as far as fallible human beings can bear themselves, in the spirit of the founders of Christianity, in the spirit of those great men of the past who raised pledges above the human weakness to which they as well as we are liable. Every Masonic lodge should have in it the picture of Washington. And if there is any human being who ever has lived, whose life symbolized disinterested devotion to duty and service, it was Washington. It is a fine thing for a nation that treats the possession of the heritage of mighty names as a spur toward good action in the present, but it is an evil thing for that nation to have a heritage of noble achievements if it treats that achievement as an excuse for failure to achieve. It is a fine thing to commemorate Washington's memory, but only if we try to act now in the spirit of the men who upheld the hands of Washington when he was alive. I want to call your attention to the fact that Washington was not much of a speaker, but he never said anything he did not mean, and never offered to try to make good what he had said."

He said further: "No man has any claim to rights if he does not perform duties. We do not let a man continue to be a Mason and claim the privileges of Masonry unless he performs the duties of Masonry. It should be just exactly the same in citizenship. If a man won't perform his duties to the state, he is not fit to enjoy the privileges of citizenship in that state. Universal suffrage is defensible only when based on universal service,—service in business and service in citizenship. If a man tells me he is too conscientious to fight, I tell him I am too conscientious to let him vote."

Latest returns show that in Georgia there are 49,190 Masons; in Minnesota 36,976, and in New Mexico 4338.

Cincinnati Freemasons are in the midst of a gigantic drive to raise \$2,000,000 for a new temple.

THE PROBLEM OF THE LARGE LODGE

From the Builder

Evidence accumulated from many sources during the year goes to prove the inherent difficulties of the large lodge. In many ways the large lodge fails, as a Masonic institution. It tends to become a highly centralized business institution. Its members, even after many years, become acquainted with but a fraction of the total roster. On funeral occasions the attendance is a handful, except in cases where the deceased brother was prominent in financial or political circles. Of sociability it has little except that which is purely formal. The reception of petitions becomes a burden. Witness the reception of 68 petitions in one evening by one of our lodges this year. The conferring of degrees obsesses the officers like a night-mare. Observe the announcement of one lodge that it would start to work on a certain day at 12.01 a. m. and close at 11.59 p. m.—with a temptation to set the clock back to conform to the law, so that the lectures might be given.

My correspondence file will prove every allegation I have made. It will reveal a lodge under the practical domination of a Secretary whose acts at least laid him under suspicion that his principal Masonic ideal was to perpetuate himself as Secretary at a salary of \$1200.00 per year (another \$1200.00 of salary being received from other "Masonic" bodies), and who, perhaps unthinkingly, was willing to besmirch the reputation of this Grand Lodge for fair dealing by insisting upon lodges in sister jurisdictions paying over their full fee for courtesy work. Why? Our sister jurisdictions feel in their hearts that it was so that he might make a good financial showing and perpetuate that salary.

Letters requesting permission to ballot upon petitions in groups have come to me. The conferring of sixteen degrees in the twenty-four hour session above referred to is, to my mind, an absolute travesty upon Masonry. No matter if the lodge was crowded with work, and trying to satisfy the ambition of brethren in khaki to receive their degrees before "going across"—I am not questioning the good faith of the lodge or its officers, for they were trying to meet a strenuous problem and could only do so in a wholesale way.

That such procedure should be necessary is but a symptom of the same disease which permeates our Fraternity too much. Elephantiasis—overgrowth—top-heaviness—these are the definitions attributed by some of my eminent friends over the country.

Our good Brother Pitts, of Palestine Lodge in Detroit, with 3,000 members, insists that the large lodge offers more to its membership than the small lodge, and under his energetic and unselfish leadership they have pretty nearly made good their opinion by their conduct of affairs. Contrast this situation with the average of 500 to 1,000 membership in

Iowa and it is not to our credit, to say the least. And when it came to a discussion upon the floor, Palestine Lodge discussed, and if I remember correctly, asked the Grand Lodge of Michigan to permit, breaking it up into several groups, to be designated as "Palestine No. 1, No. 2, etc." They needed more degree teams.

This is only one of many remedies that have been proposed. I told the Master of the Lodge with the 68 petitions to ballot upon in one evening that I could not and would not relieve him or his lodge of the responsibility of passing upon the petitions one by one. To practically repeal the ballot law, by permitting joint balloting would not cure the evils, I am sure.

The advocates of the large lodge, and there are many such, base their opinion largely upon three affirmative propositions: (a) the opportunity to build a Masonic structure in the lives of our cities which, conforming to the city club idea, can theoretically perform a real Masonic service even in the highly congested life of the city which is worthy of the dignity of the Fraternity and wield an influence which will support the better side of civic institutions; (b) that in the large lodge there is an opportunity for a wider selection of officers, thereby attracting the men of larger abilities; (c) the greater per capita economy of doing things, by means of which the large lodge can afford commodious and even luxuriant quarters at high rentals and meet the other necessary "overhead" expenses. They also advance at least two negative propositions: (a) that if a Grand Lodge attempts to legislate upon the subject in a restrictive way it is an "innovation" upon the body of Masonry; (b) that if restriction should be accomplished it should be done by the voluntary division of the lodge, by a "swarming off" process which will result in the formation of new lodges out of the parent lodge.

As I am, frankly, opposed to the large lodge, several answers to the above contentions occur to me. Even if the reasoning under (a) is true, it does not convince me that lodge activities of that particular kind are either necessary or in conformity with the real purposes of Masonry. Friendship and Brotherly Love are two of the most potent characteristics of a Masonic lodge pictured in the ideal, and I have never found that the club life of a great city was anything more than a poor substitute for the real thing as defined Masonically. In (b) it is true that the membership of the large lodge necessarily includes men of affairs and men of high mental attainments. But it is the remote case where men of such exceptional attainments as they refer to occupy the chairs. Why? Because the "line" system prevails, and a man who is by education and executive ability pre-eminently equipped to lead a lodge will not ordinarily accept the seven years of apprenticeship imposed upon those who would preside. When we bring the discussion down to the level of per capita economy we must also assume responsibility for the decreased efficiency of the lodge from the true Masonic standpoint. To clinch the argument, it is as it seems to me only necessary to point out that with anything like Masonic harmony prevailing, a group of small lodges, perhaps the groups which were once integral parts of the large lodge, could by co-operation

and union of their resources perform any social or club function which a large lodge could.

The negative propositions advanced by those who believe in the large lodge are to be found equally unsound. The answer to the innovation argument is that the large lodge is itself an innovation; such cumbersome groups of brethren unacquainted with each other were never contemplated as Masonic. And the "swarming off" process, even when voluntarily attempted, as a rule, removes from the original organization only the fifteen or twenty brethren constitutionally necessary for the formation of a new lodge. A real division of the large lodge has never been accomplished within my knowledge.

To bring together the principal objections to the large lodge that form the real indictment, let us mention (a) the tendency to lay stress upon the business activities and the ritualistic work to the exclusion of all others; (b) the absence of real sociability and acquaintance among the members—the extent of this lack exhibiting itself in the indifference to a brother's welfare and a failure to love him enough to wish to follow him to his last resting place; (c) the wastage of all the energies of the officers in the degree mill, so that they have no opportunity or vim to perform other functions equally or even more important for the advancement of the causes for which our Fraternity should stand; (d) the large lodge gives the average member no opportunity to participate in its activities, all the time being taken up by routine work to the exclusion of addresses or lectures even if talent is available for this source of inspiration; (e) the Masonic development of each member is necessarily restricted; (f) even the opportunity to participate in the ritualistic work of the lodge is confined to a very small proportion of the total membership; and the pathway to the stations is too narrow for the progress of more than the few; (g) the individual member therefore feels a very small sense of responsibility for either the lodge or Masonry in general. As opposed to these things, the small lodge facilitates acquaintance, uses a larger proportion of its membership in the various activities, thereby generating the desire to know and the desire to serve in the hearts of all, promotes good fellowship, gives a more nearly equal chance for each member to become Worshipful Master (the ambition to preside over a lodge is a just and honorable one), and finally, the percentage of attendance in the small lodge is far higher than in the large one.

With those brethren who criticise our Grand Lodges for too much legislation I am inclined to agree, and the practical side of this question has been a matter of some concern. Various suggestions have been received. Some have felt that if we introduce a system of District Deputies these brethren could by persuasion and help bring about a voluntary readjustment of membership which would prove beneficial, and there is much weight to the argument. Others have proposed that it be made easier to form a new lodge, but I fail to see wherein our system in this respect could be materially simplified. The abolition of the system of line officers in the local lodges as has been done in this Grand Lodge might prove a help, and perhaps a law making an immediate past Warden ineligible for election would accomplish this result.

It has seemed to me, however, that the outright division of the large lodge into as many units as would make each lodge no larger than 200 members would be the only way in which to accomplish a uniform result. Perhaps to aspire to uniformity is wrong. But if each large lodge were to arrange its Past Masters in an alphabetical list, its Wardens likewise, and divide each list into the number of groups necessary for compliance with the general rule, and then alphabetically arrange and divide the brethren of the lodge in like manner, securing to all past officers their rights and honors and making provision for an equitable division and use of the lodge property, there should be no insuperable difficulties involved. Automatically, when any one of the groups of 200, now of course independent lodges, would reach a membership of 400 it would again divide. No lodge would be obliged to cease working and no injustices would be done, in my opinion.

There is still another phase to this whole problem, and I find that another remedy finds its advocates. If, instead of dividing up large lodges, we should make group working—i. e. the conferring of degrees upon more than one candidate at one time, perhaps limiting the number to seven—legitimate, we might remove the objections to the large lodge, insofar, and only insofar, as congestion in the degree mill is concerned. Advocates of this plan advance the argument that the conferring of degrees upon classes has proven eminently successful in the Scottish Rite, and point to the higher efficiency of the individuals in the degree teams as more than offsetting the disadvantage which immediately occurs to some of us, insofar as the impression upon each candidate is concerned.

Have I made this review of the subject sufficiently explicit to justify the statement that we have here a problem which is vital, and worthy of our most careful study? Recommendations concerning the immediate settlement of the problem I shall not attempt. But I do most earnestly recommend that a Commission of three or five members, chosen from some of our smaller lodges, join hands with three or five other brethren who are members of large city lodges to study this question in all its aspects, and make report at our next Annual Communication. The Commission should study the reports of the Special Deputy Grand Masters for this year, revealing as they do so clearly conditions in Iowa Masonry as they actually exist. They should advise with the brethren of other Jurisdictions who have given thought to this problem. They should consult with the Nebraska Commission appointed to review this subject, and who, I presume, will have a report at their June third Annual which will be available. The inquiry should be conducted in a brotherly spirit. If it can not arrive at a majority conclusion which will be acceptable to this Grand Lodge, then they should by all means recommend some practicable method of dividing responsibility in the large lodge, so that the necessary lodge functions may be carried out to the glory of Masonry. If the large lodge refuses to admit that it has any disease, then the representatives of the smaller lodges will have to diagnose the case for themselves, and apply some sort of a remedy to bring the larger lodges in harmony with the ideals which are at present largely the possession of the country lodge.

G. L. S.

PRACTICAL VALUES IN FREEMASONRY

There can and should be no mere symbolic value in Freemasonry. The mysteries of ages, the appeals to aesthetic sense, the beautiful emblemized sentiment, are of service to mankind only as the substance is human material and the object human life. The wonderful columns of Baalbec, the rock temples of the Upper Nile, the Hebrew Masons' marks, are all dumb and dead indeed if they do not prompt, and teach, and equip, and encourage a dull humanity to practical activity. The study of antiquity is barren in the extreme if the men of the past do not stir and compel the ambitions of the men of today. He who reads the records of Babylon and Jerusalem, of Nineveh and Heliopolis, should commune with the builders who made history, but also with the men who empowered their own age to develop manhood, and character, and ideals that transcend the forms of the present. We look at the first artists who pictured their own impressions of passing influences in rude signs, and we see in these the fathers of our alphabet, of our means of language and expressed thought. And as we reach back to the age of rough stone buildings, or of booths, we meet the great forbears of the architects of today.

And our common link is utility; our faith is for utility; and our hope is for greater utility. There are uses in a house which are beyond the present habit of desire; and temples are not only places for prayer—the V. S. L. is very clear about this. King Solomon intended the Temple of the M. H. to have far-reaching effects and to become the focal centre of Javism—to crystallize the human impression of an intelligent Creator. When, then, we speak of practical values, we mean much more than the values accounted for by rule savages, or by denominationalists, or by many Freemasons. We mean, in short, the utility of the universal wisdom for the purpose for which it is evidently intended—the building of humanity. We have a wide level upon the orb of this fair Earth. With a Divine Centre there is drawn an infinite number of circumferences, and at the equation of these we find the base of the temple foundation. It is not creature-made, but of Authority Divine. It is not limited in quality, because the Authority cannot be finite. It cannot be bounded by heights, for it is rooted in the Eternal. We build, as the Divine Architect builds, by projection. He builds from Himself: to be like Him, we must build with the same love. From the Centre we reach the centre: he climbs to Heaven who surrenders and sacrifices. The more we give, the more we do, the more we are ourselves enriched.

Freemasonry has demonstrated this on many a stricken field, in many a lonesome wilderness, in many a corroding slum. We are today learning, as the Essenes learned, that prophecy comes to him who loves and serves. Our Lodge rooms erect themselves as a consequence: we build each other and ourselves as we give, and love, and teach, and inspire human hearts to hope and loyalty to the Creator. Roman palaces

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crumble, and are buried amid the ashes of their own selfishness; sands cover and destroy the proud symbols of Babylon's luxuriousness; greatness that is but a bloated and cruel parasite is outcast by every age. That only endures which all men need, which all give, which all have written in letters of blood. The human cathedral must be based upon the Holy Royal Arch, and sacrifice is the key of all resurrections. Nations, societies, churches, and families only persist by the utility of their authority—of their *raison d'être*. Let a nation live upon its past, and it dies; let the Order base its authority upon the testimony of ancient Masons' labors, and its fate will be the same.

Nor is our sphere circumscribed by any human circle. The world is before us as each shall fill his own field and look upon the "good things of his neighbor" without transgression. For service Freemasonry is admirably and effectively authorized. We have the Grand Master's plans. We have the mightiest army; for our Knights shall preserve life and slay not; and the blood upon a true Knight's robe is mostly his own. We sacrifice and usurp not. We give ourselves for Mankind upon the Altar where we made our vows; and in every nation, and in every variety of way, our offering is accepted. We cannot but be amazed as we think of the change that has taken place during the last decade in the perspective of the "Man in the street."

Incident after incident has occurred which a generation since would have plunged mighty nations into disastrous war, and yet no war has followed. The old flushed, unreasoning, mad, brutal passion has given place to the human patriotism which tries to be just, and to build on the level. Not long since the North Sea atrocity was committed upon the defenceless fishermen of England in time of peace. Angry shouts were raised, our navies cleared for action, and we were willing to die for the Old Flag. Today, the very men who waited fiercely to take vengeance are convinced that the new spirit is more merciful and effective than the old.

Is not this significant? Are we claiming too much? We may be reminded of the share that religion has had in softening trade asperities and in teaching men reason. But has Freemasonry not been operative even here? Call it the "time spirit" if you like; it has used the implements of the Craft for the laying bare of the common level of humanity and religion. It is the tolerant spirit that was born in the eighteenth century which has enabled men to realize the importance of judging all transactions by their practical values. Wars are ceasing because they do not pay. The setting up of the higher standards of personal morality, which is so insisted upon today, follows with the application to all mankind of the Golden Rule. Is it not plain that Freemasonry has been silently, unofficially—yet with an insistence that none could escape—changing the tests and the implements used by mankind?

Not only by our active charities and our educational service, but by our loyal, reverent, and majestic ritual and labor, and by the brotherly interchange of the higher humanities in the hour of refreshment, we have, by the design of T. G. A. O. T. U., built up that charac-

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ter which has permeated, like leaven, the old barbarism and chaos outside the Lodge, until, while not knowing how all has come about, men have been led to congratulate themselves on the wonderfully improved condition and circumstance of human life.

We are sometimes led to force the pace; it is not necessary, nor is it desirable. Quietly and unopposed the leaven of character will prevail by absorption, until the whole humanity of the Creator's world will be a Temple that will fill that world.—Bro. Rev. John George Gibson, in the Freemason (London).

A PECULIAR CEREMONY

There was a peculiar ceremony common among the Hebrews. When a covenant was about to be made to be equally solemn and binding on both contracting parties in its performance, it was ratified by the slaughter of an animal selected for the purpose. The animal was slaughtered by cutting the throat across by a single blow so as to divide the windpipe arteries and veins without touching the bone. The next ceremony was to cut the breast open and pluck out the heart, and if there was the least imperfection found the body would be considered unclean. The animal was then divided in two parts and placed North and South, that the parties to the covenant might pass through them from East to West. Abraham slew three animals in this way, and, dividing their carcasses in the midst, he saw a vision, the ratification of the covenant by the Shikinah passing between the pieces like a lamp of fire, and Jeremiah pronounced the curse of the Most High upon the princes who had broken the covenant which they had made in the usual way with Zedakiah.

And now brother in conclusion you are requested to be most careful in keeping your mind free from, and divested of any erroneous opinions on the subject of this night's proceedings. You are simply but strictly to understand that Freemasonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols, and the great drama in which you sustained so conspicuous a part is symbolic of the death and resurrection of the body, the soul's immortality, and a future state of rewards or punishments. All the institutions, mysteries and systems of antiquity had their legend as we have, which in various forms taught the very same doctrine, and the fate of the Temple Builder is but figurative of man's pilgrimative on earth through trials and temptations, through sin and sorrow, till his eternal fall beneath the blow of death, and his final and glorious resurrection to another and eternal life.—From an Old Ritual.—J. L. Carson.

THE MONUMENT TO JOSEPH WARREN

A Fitting Masonic Tribute

A little way out from the "Athens of America" is seen the great shaft that marks the spot where was fought the first real battle on American soil for what that great Mason, Thomas Paine, called "the rights of man." A ship entering the port of Boston may see this from many miles at sea. Here fell a young physician but forty years of age that posterity might forever have republican government and free schools from the despotic hands of the sectarian bigot or the political tyrant.

Christ church, on old Salem street, and Faneuil Hall in Boston tell the glories of Major-General Joseph Warren.

The fathers of the American Revolution were Masons, Samuel Adams, James Otis, Patrick Henry, Peter Faneuil, John Hancock, Alexander Hamilton, Thomas Jefferson, Robert Treat Paine, Matthew Thornton, Seth Warren, Thomas Paine and John Paul Jones are but a few of the many leaders of the great conflict of human liberty since the Sermon on the Mount who were of the world's most democratic institutions. There were ten Masonic lodges in the Continental Army under General George Washington during the eight years of the war—1775-1783. Without the battle of Breed's Hill (commonly called Bunker Hill), with an insane king on the British throne, George III, Thomas Paine and George Washington, there would have been no war with Great Britain. New England has its Bunker Hill Day June 17, but all America has "Flag Day" June 14. In the thirteen American colonies at that time, the leading men in all walks of life were Masons. So as it is ordained of Infinite Wisdom that the tiny acorn should precede the mighty oak and the little brook the great river, that Wisdom was no less manifest in humble birth of our American Freemasonry in the good colonial days, a brotherhood where the twentieth century creed-monger and the race despot find no solace or haven of rest. In the dying days of the colonial period, when kingcraft threatened the thirteen (American) colonies, Boston and vicinity took on "new life." There were three Boston lodges whose membership consisted of "ye best blood of ye colony"—St. John's Lodge, the Lodge of St. Andrew, and the Massachusetts Lodge. These lodges were well represented at the "Boston Tea Party" of December 16, 1773. They were also represented at the battles of Concord Bridge, Lexington Green, and at Bunker Hill. It is to be remembered that it was in Puritan and Pilgrim New England, Newport, R. I., where was established the first Masonic lodge on this continent, and in Boston, nearly a century later, in 1720, that there was a lodge working under the law of "Ancient Usage." These two lodges died from the "wreck of time," but still Boston kept a firm grasp on Masonry. The fight on Breed's Hill at Charlestown, Mass. (historically known as Bunker Hill) which took place June 17, 1775,

not only fully opened the great war of the American Revolution, but placed in the New World Freemasonry in a category unique in the history of man.

General Israel Putnam, senior officer in command in this celebrated battle, had been made a Mason in 1758 in "Crown Point Lodge," when a soldier under the crown. General Joseph Warren, a young Boston physician, was a past master of the Lodge of St. Andrews, Boston, and "Grand Master of North America," as commissioned by the Grand Lodge of Scotland. He fell in the battle in the afternoon and was buried in the trench. He was succeeded in command by Colonel William Prescott (whom the writer is proud to own as his great-great-great-uncle), of an old New England family.

Colonel Prescott had been made a Mason in the "Crown Point Lodge" in company with his brother-in-law, Colonel John Hale, M. D. (the writer's great-great-great-grandfather). The British held Boston till the following March 17. After they had sailed from the port, Dr. John Warren, of Harvard University, a brother of the lamented general, took Warren's body from the trench. It was badly decomposed, but was known by a gold tooth and his late wife's wedding ring on his left hand. Dr. John Warren was also a member of one of the well-known old Boston lodges. The wedding ring is now owned by Miss Elizabeth Warren Waldron, of Somerville, Mass., a member of the Order of the Eastern Star in Boston. There were many Masons engaged in the battle, including Colonel John Stark, Captain Henry Dearborn, Colonel Thomas Crafts, General Alexander Scamsell, Captain Michael McClary, and Captain John Brooks. James Otis was in the engagement as a private soldier. Eight well-known Charlestown residents were Dr. Benjamin Frothingham, Eliphalet Newell, Edward Goodwin, David Goodwin, Joseph Cordis, Caleb Swan, and William Calder, members of the Lodge of St. Andrew. These were held in high esteem by Lieutenant-Colonel Paul Revere (also a member of St. Andrew), who had made the famous ride of April 18, 1775, as was Hon. John Hancock (the first signer of the Declaration of Independence). The old lodge of Bunker Hill fame is King Solomon's. Its early life is in itself a rude history, as follows, to wit:

CHARTER

To All the Fraternity of Free and Accepted Masons to Whom These Presents Shall Come: The Most Worshipful John Warren, Esq., Grand Master of Free and Accepted Masons, duly authorized and appointed, and in ample form installed, together with his Grand Warden,

(Seal)

Send Greeting:

Whereas, a petition has been presented to us by Benjamin Frothingham, Eliphalet Newell, Edward Goodwin, Joseph Cordis, Caleb Swan and William Calder, and Ancient, Free and Accepted Masons, resident in Charlestown, in the County of Middlesex and commonwealth of Massachusetts, praying that they, with such others as may think proper to join them, may be elected and constituted a regular lodge of Free and Accepted Masons under the name, title and designation of King Solomon's

Lodge, with full power to enter apprentices, pass fellow-crafts and raise Master Masons; and that their brother, Josiah Bartlett, be constituted Master; which petition appearing to us as tending to the advancement of Ancient Masonry, and the general good of the craft, we have unanimously agreed that the prayer thereof be granted. Know ye, therefore, that we, the Grand Master and Wardens, by virtue of the power and authority aforesaid, reposing special trust and confidence in the prudence, fidelity and skill in Masonry of our beloved brethren above named, have constituted and appointed, and by these presents do constitute and appoint them, the said Josiah Bartlett, Benjamin Frothingham, Eliphalet Newell, Edward Goodwin, David Goodwin, Joseph Cordis, Caleb Swan and William Calder, with others, a regular lodge of Free and Accepted Masons under the name, title and designation of King Solomon's Lodge, hereby giving and granting unto them and their successors full power and authority to meet and convene as Masons within the town of Charlestown aforesaid, to receive and enter apprentices, pass fellow-crafts and raise Master Masons, upon the payment of such modern compositions for the same as may hereafter be determined by said lodge. Also, to take choice of Master, Wardens and other office-bearers annually, or otherwise as they shall see cause; and we do hereby constitute and appoint our worshipful brother Josiah Bartlett, Master; and you are to receive and collect funds for the relief of poor and decayed brethren, their widows or children, and in general to transact all matters relating to Masonry which may appear for the good of the craft, according to the ancient usages and custom of Masons.

And we do hereby require the said constituted brethren to attend at the Grand Lodge, or quarterly communication, by themselves or their proxies (which are their Master and Wardens for the time being); and also to keep a fair and regular account of all their proceedings and lay them before the Grand Lodge when required.

And we do hereby enjoin upon our said brethren to behave themselves respectfully and obediently to their superiors in office, and not to desert said lodge without leave from the Master and Wardens. And we do hereby declare the precedence of said lodge in the Grand Lodge and elsewhere to commence from the date of these presents, and require all Ancient Masons, especially those holding of this Grand Lodge, to acknowledge and receive them and their successors as regular constituted Free and Accepted Masons, and treat them accordingly.

Given under our hands and the seal of the Grand Lodge affixed at Boston, New England, this 5th day of September, 1783, and of Masonry 5783.

Joseph Webb, F. G. H.
Paul Revere, S. G. W.
Thomas Urann, J. G. W.
John Symmes, S. G. D.
James Avery, J. G. D.
William Hoskins, G. S.

Received two guineas.

John Lowell, G. Treasurer.
5th Sept., 1783.

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Received half guinea for sealing and recording.

Benj. Coolidge, Secretary.

Received at the same time thirty shillings for the engrossing this charter.
James Carter.

The Grand Officers had (in some capacity) served the cause of liberty during the Revolutionary War. Colonel Joseph Webb was the Grand Master during the conflict, but was with the army most of the time. (He commanded for a while at West Point during the Arnold treason) and was in close touch with General Washington throughout the entire war.

Joseph Webb Lodge of Boston is named in his honor and is a most pleasing body to visit. Colonel Paul Revere had been an artillery officer under the crown. King Solomon's Lodge soon grew to be a mighty body. It met from its conception until a few years ago within five hundred yards from the spot where the "Grand Master of North America" fell in battle.

Dr. Josiah Bartlett, who resided on the "slope of Breed's Hill," was elected its first Master. He was an eminent man of his time. Among its earliest initiates were Dr. Oliver Holden, composer of the world famous hymn "Coronation," and Benjamin Russell (later Grand Master). Commodores John Soley and John Abbott, for whom lodges are named in Massachusetts, were also here made Masons. Dr. Holden was Master 1797-1800. A few years ago his grave was found and is marked by a suitable stone. Dr. Holden wrote Masonic odes on the death of George Washington. Such old New England names as Adams, Snow, Holmes, Goodwin, Coombs, Worcester, Whipple, Hyde, Phipps, Hooper, Stevens, Raymond, Rogers, Bowman, Crowell, Stone, Larkin, Swan, Gregory, Dayton, Hall, Rand, Kendall, Browditch, Merriam, Page, Stearns, Tufts, Payson, Payne, Gates and Eaton are found among its earliest initiates.

In 1794 the lodge erected the "Warren" or original Breed's Hill monument. It cost about \$1000 and stood on the spot where the Grand Master had fallen in battle nineteen years before. Benjamin Russell gave the land where now stands the monument. The early records of the lodge read to the effect that the battle was fought in "Brother Benjamin Russell's pasture." This was the first Masonic monument erected in this country.

The author received the Master Mason's degree in this old lodge of Charlestown on September 12, 1893, and is now a life member. The Bunker Hill Monument Association is a child of the same lodge, Brother Russell's "pasture" having been turned over to the association. The writer is also a (life) member of the Bunker Hill Monument Association.

Major-General Joseph Warren, M. D., was "thrice buried." Colonel Joseph Webb was Past Master of the Lodge of St. Andrew. George Richard Gridley (a member of St. John's Lodge of Boston), and Colonel Webb helped to fortify the hill before the battle.

A few years ago King Solomon's Lodge moved to Somerville, once a part of Charlestown, now a beautiful and residential city. Jonathan Harrington, the last survivor of the Battle of Lexington, was raised in this

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lodge. The membership is over 500 and its bank accounts show several thousand dollars in several separate funds at good interest.

The seal of this old lodge is of unique construction. Men of all walks and professions in life make up its thrifty membership. The writer is an honorary member of several orders and societies, and has received several degrees from institutions of learning and science, but proudest of all is he of the degrees he received in this one old lodge of the stormy days of the American past. While the mind of man remains rational, stars shine and biography has a charm in civilization, the name of King Solomon's Lodge, a little way out from the once home of the Puritans, will inspire Masonic students and the weary pilgrims to eternity. On June 17 of each year King Solomon's Lodge, through a committee of the oldest Past Masters, places a wreath of flowers on the original "Warren" monument. On each 30th of May (Decoration Day) Abraham Lincoln Camp No. 106, Sons of Veterans, U. S. A. (of which the writer is a member) decorates the "Warren" monument. A toast at fraternal and patriotic gatherings in the Revolutionary Army was to "Warren, Wooster and Montgomery." Warren was the first general to fall in battle, and on that memorable spot was erected the first Masonic monument in America. While the tide ebbs and flows twice in each twenty-four hours and "the flag of the free" floats on the "mighty deep" the rational and liberal world will look with charity, patriotism and respect upon this first Masonic monument.

Charlestown is now a part of Boston. It was settled in 1629 by the three Sprague brothers (one of whom, Ralph Sprague, was one of the senator's emigrant ancestors). These Spragues came with Governor John Winthrop to Salem, Mass., and helped to found Boston, where today Freemasonry is held in highest dignity of any city in these United States.

My gentle reader, be ye aged or in your youth, it will give you a new lease on life to visit the land of the Puritans and Pilgrims, and while in Boston look over the iron fence on Tremont street into the Granary burial ground, where sleep such friends and Masonic brothers of Joseph Warren as Samuel Adams, John Hancock, James Otis, Paul Revere and Robert Treat Paine. Then go to Breed's Hill and see the statue of Colonel William Prescott, who took up the fight after Warren fell. Then go aloft 273 steps above the "Warren" monument to the top of the great shaft and look out upon the "mighty deep." This great shaft had its cornerstone laid by the Grand Lodge of Massachusetts Freemasons with Gus (Brother) Lafayette (32°) in attendance, wearing the apron of the ever-lamented Warren—Pro Patria.—By Prof. Gilbert Patton Brown, Ph. D., D. C., in the Southern Masonic Journal.

The G. L. of Oklahoma with a membership of 36,200 had 8800 brethren in the service of the United States.

Three new Councils of Royal and Select Masters were instituted in Chicago last month.

FREEMASONRY TOMORROW

By a Chinese Brother, Bo-Pao-Lai

What ought the Freemasonry of tomorrow to be?

She must reverently keep up the custom of her past, consecrated to the glorification of work in all its forms. No work is shameful: idleness alone is shameful. The Greeks and Egyptians had laws against idleness.

Based upon the principle of a strict realization of Justice, the Freemasonry of tomorrow—universal Masonry—must be capable of preventing cataclysms like the awful war we are experiencing. If need be—a modern Vehmgericht—she must know how to destroy such a cataclysm in the germ.

Therefore the Masons of each country should henceforth speak through the lips of a few delegates, and constitute a modern court of justice of St. Vehm to which the whole world would be responsible, and more especially the inciters to war.

And further.

Nothing human should be excluded from the Masonry of tomorrow. On the strength of her principle of justice, she must judge all things, everything must undergo her sifting criticism. Affirming nothing but justice, holding no metaphysical postulate, she will not be Catholic or Protestant, Jew, Buddhist, Shintoist, Confucianist, etc. . . in short, neither believer nor unbeliever. It will be a system of means, an Academy.

The Freemasonry of tomorrow will be outside of, over and above all religions and all administrations. She will be answerable only to justice.

She will not forget that Mysticism is an indestructible element of human nature, a form of thought manifested mainly in the moral life. Neither by force, nor by reasoning can it be arraigned. To attempt to constrain religious thought thus is to mutilate mankind, it is going against justice. Certain things can never be known: the origin of the world, the condition of man after death—for these things are beyond demonstration. And as there are many souls concerned about such problems, and ready to apply solutions—even though quite aware they cannot verify them—there will always be room for the religions that explain the undemonstrable.

Further, the religious sense is not opposed to the scientific and philosophical sense; it completes it. If religion may be called the beginning of science—science is religion returning to reality.

The Freemasonry of tomorrow will not propose to snatch the stars out of the heavens and to extinguish the need of Love that counts for much at the bottom of the religious sense, but rather to offer a solid aim to that need: she will not propose to curb the soul's aspirations, but rather to justify them. It will matter little to her that the theory of the

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immanence of justice outweighs the theory of transcendence—or inversely. For her, what matters will be to rally all men of good will in the endeavor to establish the reign of justice. Glory to Justice and Peace on earth to all men of good will, of an infinite good will that nothing can dismay, happen what will! "Simplify Thyself," said Marcus Aurelius; we say: "Multiply Thyself, expand Thyself," for Man, the finest product of nature, should hinder things from turning in an everlasting circle. To everything unjust that meets us in nature, Freemasonry says and will continue to say: "Patience!"—but will at once add: "Hope"—i. e. the trust that man bears within him in the idea of, and the will for justice, the supreme force. To me, a Chinese Mason, it seems it would be well to have, beside the existing Freemasonries (societies not secret yet having secrets of their own) a Freemasonry recruited from the superior workshops only. This Masonry would include but a handful of Masons all consecrated to the idea of justice on every place of human activity; and soon, in all and every place, in every nation and over the whole earth justice would be established.

Can Governments be Knights of justice, as Masons are?

No—for, often, they have to count with certain contingencies of which Masons can and must be ignorant. Governments must endeavor to their utmost to practice justice, yet spite of all their good intentions it will happen they are inevitably involved in certain transactions of compromise. There are mean and sordid contingencies in life which the best of governments cannot avoid, since to govern is to share in direct social action. Now, Freemasonry is not concerned with social life at close quarters. Profoundly democratic, but refusing on principle to take part, as a Mason, in any political or religious activity (every Mason remaining moreover free to act as citizen in the political and religious sense he prefers); the true Mason should live at peace with all men, should be in charity with all men, without himself being one of the "all men." For the true Mason is the Superman spoken of by Khong Fou Tse. Freemasonry, on the strength of the principle of justice, is therefore well fitted to point out to governments their direction, the right way. And this should be all the more insisted upon, because Masonry never attempts to impose justice by brutal force; on the contrary, she pleads her claim for justice in discreet fashion, expressing it by a method that is neither the triumph of the senses and the reason, nor the triumph of the heart and the imagination, but simply the expression of imaginative reason, that is of Wisdom.

Shall we attempt to define the Mason of tomorrow? In the main the Mason of tomorrow will be a human being striving after the practice of justice, which is virtue par excellence—the resume of all the virtues—by loving God in man, the future in the present, the ideal in the actual. And his love for the ideal harmonizing with his love of mankind, instead of being an incentive to raptures and prayers, will be a powerful spring of action, an incentive to work of all kinds.

Yet some there will be who will call him a sceptic. No, indeed, the Mason is no sceptic, he is a Man of Faith, a Believer. He believes in the mission of modern and contemporary time, in its sacredness, in its

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future. He believes in mankind and mankind's Divine destiny. He believes in feeling, but he weighs it, balancing feeling by reason. He believes in whatsoever is just. Instead of calling him Anathema, certain persons should strive, like him, to comprehend within one harmony the successive revelations of the Divine, and then they would conclude, like him, that all religions, all philosophies are true, and that every affirmation of conscience is one of the facets of the eternal prism. Then, like him, those persons would recognize the virtue of humanity, would practice justice, and would preach universal peace among men.

ENGLISH BRIEFS

Britannic Lodge, No. 29, holds the record for the connection of Royalty with the Craft. The list of members of the Lodge on 1st January 1799 includes the following: H. R. H. the Prince of Wales (Perpetual Master), H. R. H. the Duke of York, H. R. H. Prince Ernest, and H. R. H. Prince William Frederick of Gloucester. Later, H. R. H. the Duke of Sussex Grand Master was also a member.

A special service for Freemasons was held at Canterbury Cathedral on the 23rd ult., to commemorate the cessation of hostilities and in memory of the Freemasons of the Kentish Province who fell in the war.

The foundation stone of the Freemasons' Hall, London, was laid by Lord Petrie, Grand Master, on May 1st, 1775. He dedicated the building on May 23, 1776.

Durham is one of the oldest Masonic Provinces. In 1734 its first G. B. was Bro. Joseph Laycock. The Earl of Durham, Governor of Canada, was G. M. in 1834, having been appointed by the Duke of Sussex.

Bro. Lord Roe, P. G. W., has just celebrated his Masonic Jubilee, he having been initiated in the Arboretum Lodge, No. 731, Derby, on May 12th, 1869.

At the annual Convocation of the Supreme Grand Chapter on the 7th ult., Comp. William Thomas Hay was unanimously elected and invested as Grand Treasurer.

In North and East Yorkshire two R. A. Chapters and a Craft Lodge were instituted during the past month.

A new Preceptory of Knights Templar was consecrated at Northampton last month.

The Grand Mark Lodge reports a total membership of 76,574 in England.

In West Yorkshire Masonic Province there are 103 Lodges, with a total membership of 7000.

In Hampshire and the Isle of Wight there are 57 Lodges, 30 R. A. Chapters and four K. T. Preceptories.

Probity Lodge, Halifax, has been actively working for 181 years.

There are 54 Lodges in Surrey. The membership totals 3454.

THE OBSERVER

By John Kendrick Bangs

THE OBSERVER is back again on American soil, and mighty glad was the little flirtation that ensued when, as his ship passed up New York Harbor, he caught the eye of Mademoiselle Liberty and returned her wink with interest, and then some. For nigh onto eight weeks he had wandered over the war-torn fields of France and Belgium, gazing upon such things as made his blood run cold with the terror of war, and his heart run hot with sympathy for those who have suffered untold, and unhappily untellable, losses on behalf of Freedom. He had walked for hour upon hour over league upon league of rubbish heaps that once were cities, prosperous villages, happy hamlets, and fructiferous farms. He had paused to drop a flower upon countless isolated graves of valiant sons of France and Great Britain encountered in his travels from St. Mihiel to Ypres—pathetic reminders of days when soldiers under foreign flags fought for him and his. He had paced the churned ground of Belleau Wood, and had realized there something of the Gethsemane and ultimate crucifixion of his own in that glorious hour when the American boy heard and heeded the call to sacrifice, and refused to heed the summons to retreat. He had tried to play with innumerable little children who had forgotten how to play. He had held hands with little lads and lassies of ten and twelve years of age whose minds for the sufferings of war were the minds of children of four, five, and six. He had listened with tears in his very soul to sadly true tales of sorrow poured into his ears by trembling women, and bent and broken old men—men and women who had all their lives long been industrious and thrifty, and who were now confronted with the necessity of beginning all over again with nothing to begin on, cold, shelterless, hungry, living in caves like animals, hiding in

cellars like rats, weeping because amid the debris of their former homes they could not find even the boundary lines of the little acre that they and their forebears for many generations had called their own. He had stood in a space of slightly more than an acre where over seventeen hundred white crosses told of American lads who in the full flush and vigor of hopeful young manhood had mingled their blood with the soil of France, a remnant only of the sixty odd thousand of our sons who will never come back to us. Upon some of those crosses he could discern only the sad word UNKNOWN; on others he read the names of lads he had once heard laugh the care-free laugh of the joyous spirit to whom the mere fact of living was the greatest of God's gifts. He had looked upon the marred, scarred, charred, ruins of noble edifices erected to the glory of God, as well as upon not less than five-hundred of the twenty-five hundred little churches, most of them once creations of unique architectural beauty mellowed by time, and halloved by associations of centuries, that the Hun for no military or other advantage had beaten down and desecrated out of sheer love for destruction and desecration. He had turned away in shuddering disgust from obscenities in word and picture scrawled upon the walls of homes where decent people once lived. He had seen poisoned wells; vineyards and once fertile pastures pitted with the pock-marks of war to such depths that a hundred years of effort cannot bring them back to productivity; industrial centres looted of all the machinery by which they might once more resume their output; mines fired and flooded to such an extent that it will tax the engineering ingenuity of decades to make them again a source of life to thousands upon thousands to whom they were the only means of live-

lihood in days before the Hun burst his bonds and started out upon his mad career of destruction; water-ways and their bridges destroyed; railways torn up—and amid all these things of horror struggling humans striving to begin again.

THE sole relief from this crescendo after crescendo of human misery was a single week passed in the land from whence the ravaging beast had sprung—in the valley of the Moselle, and in the valley of the Rhine. Here but for the Armies of Occupation was no sign of war. France had suffered, and Belgium had been beaten down, but the homes of the Devastators were still as they had always been. Not a German vineyard anywhere in sight that had lost so much as a leaf. Not a Hun church that had suffered any greater loss than was involved in the removal of the brass pipes of the organ, the metallic substances on the roof, or the metal of their chimes, taken by the Hun himself for the making of missiles for the destruction of his neighbors. Women, fat, red-cheeked, and well-fed; and men, fat, bronzed-cheeked, and over-fed; on every side; children laughing and singing and playing, meadows broad and flowering—the only hunger in evidence that of those who had been deprived of the wherewithal to eat between meals—and all of the people of one of two classes, the arrogant and unrepentant, or the obsequious and boot-licking instrument of the propaganda of “friendliness to Americans” as a means of winning them over by weaning them from their war-time alliances. “German Pride” evidenced in almost every shop window by souvenirs “made in Germany” commemorating American prowess, chiefly in the shape of earthen-ware steins inscribed with the words “St. Mihiel,” “Chateau Thierry,” “Belleau Wood,” and “The Argonne,”—souvenirs put forth by Huns to lure American dollars from the pockets of American soldiers in commemoration of the humiliation of their own sons! We have said this was

“the sole relief” in those eight weeks of contemplation of the havoc of war, but the words are ill-chosen. It was not so much a relief as an aggravation. The very contrast between the unscathed lands of the devilish Hun and the raped ruined lands of his victims was in itself enough to turn a congenital pacifist into a ravening Tiger thirsting for blood, and one marvelled at the restraint of the French, English and American soldiers who knowing full well what the fathers, brothers, sons, and husbands, of these people had done in France and Belgium; had done to them, to their homes, to their wives, and to their children, could forget the Lex Talionis, and dwell among them peaceably, with never a thought of demanding an eye for an eye, or a tooth for a tooth. In this, perhaps, there is cause for rejoicing. We certainly would not have our own emulate the actions of the Hun. We naturally take pride in having our sons treat a defeated foe with courtesy and consideration, especially in their contacts with the women and the little children. But that all the despoilment of war should have fallen on France and Belgium, and all the ruin have come upon the homes and pastures of the innocent, while the rapers, and ravishers, returning find their smiling homes intact does not seem to be in accord with that sort of Justice that men call divine; and when on top of all this we find a considerable body of men and women indulging in all sorts of maudlin and mushy sentimentality about “the harshness of the terms of the Treaty upon *prostrate* Germany” and advocating measures by which that criminal nation shall escape full reparation for her crimes and proclaiming that there is no tribunal upon God’s earth before which the criminal leaders of this bandit people may be tried, sentenced, and the sentence enforced, for their bestial wickedness, one is apt to pray that somewhere there may yet be found an Alienist of such powers as will enable him to deal adequately with the madness of the world.

AND then to come home! To come back to America and find relief from that havoc of heart and soul which has been our portion for nearly two months—that indeed is good. It is good to see the sky-line of New York City, and to know that it has escaped the bomb of the Hun avion. It is good to pace the streets of Boston, Philadelphia, and Chicago, and to find there no signs of the devastation that has come upon our friends of France. It is good to see our boys and girls full of the laughter of happy childhood, their hearts unafraid in their complete immunity from the actions of that Bogie-Man of Europe that has forever wrecked the childhood of the little ones overseas. It is good to see our American women for the vaster part spared the things that have come upon their sisters from the valley of the Marne to the rolling sands of the Northern Sea, smiling and happy, not stricken down, white-faced and of staring eyes as their minds hark back to the welter of the recent years. It is good to see the shimmering meadows of America rolling on to the fruitage of the autumn, and to know that unlike those once beautiful fields along the Chemin des Dames every inch of them does not speak of torrents of blood—of the blood of three-hundred thousand humans who have perished there, and who now lie beneath a pall of battle, murder, and sudden death. All these things are good to the returning OBSERVER, and he realizes the truth more than ever of the saying that if an American really wants to appreciate America in all the fullness of her beauty the best thing for him to do is to leave it for a little while, and then come back. But good as all these things are they must not cause us in our enjoyment of them to forget conditions on the other side of the sea. It will be well for us to bear in mind the fact that *our own immunity from the devastating scars of war is due to the fact that our fight has not been fought in our own land, but “in Flanders field where poppies grow”; in Belgium and in Northern France.* Our sacrifice in

life and treasure has been great, but in comparison with the sacrifices of the French, the British, and the Belgians it has been small. America has lost nearly sixty-five thousand of her sons on the field of battle. *France has lost one million seven-hundred thousand of hers!* And it has been our fight from the day the Hun crossed the borders of Belgium, and started in on his four years of fiendish crime. There was no “non-sense” to be taken from America, but the Budget called for other things, and we should have paid through the nose if in our unpreparedness we had not had these human bulwarks between us and the hordes of William the Damned. We owe them a debt, not alone of gratitude, but an actual debt of honor as part compensation for all that they have suffered in our behalf. In a measure we should make their scars our scars, and as we should be quick to heal our own so should we be quick to heal theirs. Their resources are exhausted, ours are not. Some day some part of the ruin they have caused the Germans MAY pay for, but even if the Treaty of Peace turns out to be something more than a mere “scrap of paper,” and The OBSERVER sees no reason for believing that it will transpire to be otherwise, it will be a long time before that first check on account will come from Potsdam, *and the need for relief is urgently immediate.* In three months winter will confront hundreds of thousands of homeless old men, women, and little children. They have no coal, they have nothing to burn coal in if they had it. The better housed among them are living in wooden barracks, most of them are living in dark cellars and caves. Disorganized means of transportation and war-torn roads make the getting of food to them problematical even now; in winter it will be worse. They lack clothes, and are utterly without comfort of any sort, and the kind we have in mind are not those for whom the economics of industry are at work—they are not the kind with whose future destinies our bankers and commercial leaders are

concerning themselves, but they are the little people, the inarticulate who cannot speak for themselves, but whose miseries *if they are but seen and their significance realized*, speak with a voice of thunder. The OBSERVER feels that we should have an even happier America than we have today if we could be sure tomorrow that in their hour of dire need we had stood with a sustaining arm around them beside these sufferers of France and Belgium but for whose valor and suffering our own liberties would have been at this moment in serious peril.

* * *

*O the Poppy, 'tis a flower ever sacred
unto me
For it speaks of deeds of valor in those
lands across the sea
As it veils in smiling color scenes where
sons of ours have trod
Through the agonies of battle up unto
the Hills of God.
Year by year with all its beauty on the
hillside and the plain
It will deck the graves of heroes who
have died for Freedom's gain;
And will stand a Guard of Honor
cloaked in regal majesty
To our gallant sons now sleeping in
those fields across the sea.*

* * *

SOME pessimist whose shadow we hope will grow considerably less remarked to The OBSERVER last year that "Germany went into the war for Conquest, England for Honor, France for Defense and the Americans for Souvenirs." It was a pretty poor sort of a jest at the time when Uncle Sam was pulling himself together for a leonine leap into the fray, and we resented it accordingly, but the other day in the little French town of Anizy, not far from the battlefields of the Chemin des Dames, we encountered two lively American doughboys who had just come from an exploring tour of those shell-torn acres, and they were literally bent beneath the weight of trophies. How many pounds of brass-shells they carried we can only

surmise, but when we say that one shell alone was large enough to be used for an umbrella-stand, or possibly a receptacle for golf-clubs, and that they carried at least a dozen others between them, the reader may guess the weight as well as we. They were also laden down with a choice assortment of French, and English, helmets, several battered gas-masks, and whole pockets full of unexploded cartridges, and one or two hand-grenades which may or may not have been denatured. We did not venture to enquire.

"Well," said we, "you've gathered quite a crop, haven't you."

"Yes," grinned one of them, "but what do you think of these? We found a couple o' dead Boches up there in the trenches, and I took these off of 'em."

And putting his hand in his breeches pocket he brought forth a handful of shining white teeth!

"Some souvenir, what?" he beamed.

"Some," said we, in shuddering acquiescence, "but after all, Son," we added, "it would be more to the purpose if you pulled the teeth of some live Boches instead, wouldn't it?"

"You said something that time," said he, "and if we hafter come over again that's what we WILL do."

From which we gathered that some of our doughboys like ourselves are not quite so sure as some of our Statesmen seem to be that all the teeth of the Hun reptile have as yet been extracted. In any event it will be well worth the while of all Americans who have the peace of the world at heart to keep an eye upon the fangs of the "late" enemy, and to see to it that they never again have the chance to strike.

* * *

GOOD old Angel-Face Von Hindenburg offers himself to the Allies as a vicarious sacrifice on behalf of his late Master William Hohenzollern. It was he and not the Wingéd Wilhelm that was responsible for all the wickedness of the war. If children were maimed, and women were raped, and priests were crucified, and soldiers were

subjected to the tortures of hell by the use of poisoned gases; if public monuments were fired, and neutral shipping torpedoed, and helpless travellers left to drown from the decks of submerging submarines; if treaties were scrapped, and incendiarism, riot, and murder, were incited in countries with which Germany was not at war—if all these things were done it was not a crime upon the part of the responsible head of the banditry that did these things, but that of his lieutenants, and consequently not he, but his lieutenants should suffer the penalty! Such is the newest "morality" to issue from the land of the Hun. The Prince of Braggarts is to be held innocent; the All-Powerful is to be held the All-Spotless, and he who would have been the chief beneficiary of a Triumph is to bear none of the penalties of defeat. Surely if any evidence were needed to prove that the Furor Teutonicus has not in the least abated, that the madness that has afflicted Germany for the past fifteen years, and that reached its culmination in the wicked criminalities of the past five, is as yet as uncured as it appears to be incurable, we have it in this assumption that the world is going to be satisfied with the punishment of one malefactor out of a baker's dozen known to be equally guilty. It will not do. By all means let Von Hindenburg be brought to trial and if need be hanged for high-treason to humanity, but because one gun-man hangs is no reason why other gun-men should go free. We should not compound felony, nor grant commutations to felons. The whole Potsdamned crowd should be brought to the bar of justice, and made to suffer the just penalties of their misdoing. If there is no precedent for such action the Hun is the last creature in the world to fall back on that as an argument in mitigation of his own circumstance. His methods of warfare lacked precedents among civilized peoples. The ordered rape of women as a measure of frightfulness was without precedent in a world risen above the level of the

Yaqui Indian. The authorized destruction of little children on the high-seas finds no precedent in history. The persistent bombing of hospitals as a coldly planned military measure had no parallel in the past on any part of this sphere, and we doubt it ever had its like in the heavens above, the earth beneath, or in the waters under the earth. For five years Wilhelm the Cursed and his pals have been manufacturing precedents at which civilized humans the whole world over have stood aghast. Now that the tables are turned let us not talk of "precedents," but if one is needed let us make one. "I am not a descendant," said one, twitted on his lack of a family tree. "I am an Ancestor!" So let us answer those who protest against the trial of these high-placed miscreants on the ground of a lack of precedent. If there is none it is high time one were established, and notice served upon the Kaiser and Von Hindenburgs, and the Von Tirpitzes, and the Ludendorfs, and the whole breed of Crown Princes of the future, that the gallows is no respecter either of persons or of personages.

AS for their punishment when convicted, The OBSERVER is not blood-thirsty and feels that there has been enough life-letting in the past five years without adding any more to the sum total, and his suggestion is that none of the gang be executed, but that all be compelled to live on for years of contemplation of their sins, and of realization of the contempt the whole world holds for them. A select assortment of the chief offenders, say William himself, the Crown Prince, Von Hindenburg, Ludendorf, that fat little sneak-thief Prince Eitel, Bethmann-Hollweg, Mackensen, and that incendiary son of Ananias Von Bernstorff, should be locked up in a glass-cage set in some public building somewhere, and exhibited to the populace at public and private views at so much a "peep," the proceeds to go to the rehabilitation of the homes they have wrecked, and the lands

they have destroyed. Either that or their consignment to the ravished villages, towns, and cities, victims of their fiendish madness, there to toil day after day, and year after year, at cleaning up after themselves, and of rebuilding that which they have torn down, is the only punishment that should satisfy a world that has been outraged by their inhumanities and indecencies.

* * *

SUMMER has almost gone. Only a very few days of it remain, and very soon the cares of pressing affairs will call us back from vacation days to those of effort. The OBSERVER hopes that his readers have had a profitable period of relaxation, and are returning to their labors refreshed in body and in mind. For those who still find freedom from worry elusive he recommends a fuller enjoyment of the early morning hours of August. There is nothing sweeter or more refreshing to the spirit than that quiet communion with nature that day-break affords us at this season of the year. Indeed The OBSERVER has felt

this so strongly that in his Note-Book for August he has jotted down a few lines which he here presents in the hope that they will be found acceptable, and if availed of in their intimations of real value to his friends everywhere—

*To ease the heart by pressing trials torn
Give me the splendors of the Summer
Morn.*

*Let me arise
The while the dawning sun creeps up the
skies*

*To wake the sleeping birds, and in their
song*

*Let me forget all present sense of wrong,
And joy as they do in the new-born day,
In gleaming meadows, and in gardens
gay,*

*With golden gifts of coming grain, and
bowers,*

*Begemmed with dew and night's refresh-
ing showers;*

*And grant to me
The goodly portion of my friend the Bee
Who thoughtless of all vain and fretful
pride*

*Garners the sweets he finds on every
side.*

BRIEFS

M. W. Bro. A. T. Freed, P. G. M., of Hamilton, recently visited Washington Lodge, Buffalo, of which he is an honorary member. Bro. Freed is over 80 years old. R. W. Bro. Logan, Grand Secretary of Canada, accompanied the veteran.

The Mauretania sailing from New York, on the 14th, carried a number of G. M.'s from all over the United States for England, where they will be guests of the United Grand Lodge during the St. John's week victory celebration.

Washington Memorial hall to cost \$10,000,000 is proposed. It will, if successful, be erected in Washington, D. C.

The Masonic Relief Association of the United States and Canada meets in Minneapolis, August 27th to 29th.

In Missouri there are 60 Commanderies with a total membership of 8243 K. T.'s.

MASONIC LIGHT

There are various kinds of light, moon light, sun light, star light, twilight, day light, lamp light, candle light, electric light and northern light, but the light that is of supreme importance to the Mason who would be informed, is of course, Masonic light, and while it cannot be acquired easily or at least as easily as some other kinds of light, it can nevertheless be acquired by any studious Mason who has learned to make use of his thinker.

We acquire Masonic light by reading and studying the principles of Masonry. What to read and how to read is also a question. If it is books, read the standard works written by men of unquestioned honor and integrity and who have some actual knowledge of what they write about. I have read some works that are sold as Masonic works, that afforded me no Masonic information.

If it is magazines, there are some sixty or seventy Masonic journals published in the United States, any one of which is worth more than its subscription price to any Mason who will read and digest its contents. Of course, some are better than others. Some have thousands of dollars behind them while others have only a few paltry dollars, but a fine stock of pluck and grit.

The Mason who is not a thinker is benefitted very little by being a member of the craft except in a social way. He should be a thinker, and this he can do by beginning his work in a thorough and systematic manner. Take some good article, one that interests you, read it carefully, understandingly, and analyze every sentence. Read it over and over until you practically have committed it to memory. Study it carefully in detail until you are satisfied that you have picked all the meat off of the bone. Then you are ready for another article that must be served in the same manner, and by so doing you will soon have acquired some Masonic light. But read, read, read, and use your think tank incessantly, being sure in each instance that you have thoroughly digested the meat obtained, and the more you do this the better you will be enabled to read understandingly.

Then too, you can obtain material assistance by discussing the reading with well informed Masons, Masons who are readers and thinkers, or in other words Masonic students, and my word for it you will often obtain light from an unexpected source, for every community has a squad of Masonic thinkers, not every Mason, however, is a thinker, but many are thinkers who say very little if anything about it. Horace Greeley once said: "I don't say that every democrat is a horse thief, but I do say that every horse thief is a democrat." Get the application. Every Mason of course is in a way a thinker. He must of course had to make use of his think tank a little bit.

Some of bright Masons are only too glad to impart information to the less fortunate, and their experience will be of material benefit to the beginner if he heeds well the lessons taught and sought, but one thing you cannot get away from, you must use your own thinker to a good advantage, read and study to acquire Masonic light, light being education, knowledge and wisdom. Wisdom is the principal thing, therefore get wisdom, but with all thy gettings, get an understanding.—Robert A. Turner of Ellensburg, Wash.

Eastern Star News

The bazar and lawn party held at the summer home of Mr. and Mrs. Leace W. Eddy on Rock Island road, Quincy, June 28th, in aid of the Eastern Star Benevolent Fund, was an enjoyable event and a substantial amount of money was raised. The affair was in charge of Mrs. Effie F. King, P. G. M. Mrs. Sophie J. Fowle, P. G. M., managed the cafe, with the assistance of representatives of several chapters. Beneath the piazza was a long table where clam chowder, baked beans, ice cream and other good things were served. Wenona Chapter was very successful with "Mrs. Wiggs Cabbage Patch." Dorothy Bradford Chapter sold candy and popcorn, Highland Chapter miscellaneous articles. Aurora Chapter household utensils. A unique source of revenue was from the paper flowers and decorations exhibited and sold by Sabbatia Chapter. Wenona Chapter sold peanuts, candy, etc. Roslindale Chapter exhibited and disposed of a handsome oil painting and an iced tea set, and Cambridge Chapter sold various useful articles. The worthy patron of Commonwealth Chapter afforded considerable amusement with the game of "ringing the cane" and the financial result of the game was most gratifying. Electa Chapter provided a fortune teller who, as usual, was well patronized. One of the most popular features was the boat operated by a member of Germania Chapter, and many passengers enjoyed the ride out into Rock Island Cove. The party were entertained by an organ grinder and monkey, but could not understand why they remained so long. It soon came out, however, that they were hired especially for the amusement of the party. During the festivities, the party were surprised by a stout colored woman coming upon the scene with an old fashion carpet bag, containing candy, etc. It was feared that Mrs. Eddy would not tolerate such business on her premises, especially on such an occasion, but the dusky lady turned out to be none other than dear Mrs. Eddy

in disguise. Taking it all together, it was a happy event and all who participated declared it a day well spent.

The triennial session of the General Grand Chapter O. E. S. was held this month in Seattle, Wash. The Grand Chapter of Massachusetts was represented by the Grand Matron, Mrs. Emily Eldredge, and the Grand Secretary, Mrs. Carrie A. Cushing. They were accompanied by the Grand Patron, Bro. Philip A. Jerguson, and Mrs. Jerguson.

Sister Hellen P. Hadley for some years past annually prepared a directory of the O. E. S. Chapters in Massachusetts and sold the same to members for ten cents each, stating that she would devote the proceeds to secure an endowed O. E. S. bed in some hospital. Having realized what was considered to be a sufficient amount to secure such a bed, a committee consisting of Sisters Hellen P. Hadley, Effie F. King, Ida M. Hebbard, Iva E. Brown and Carrie A. Cushing, was appointed at the 41st annual session of the Grand Chapter and they secured a permanent endowed bed, now known as the "Hellen P. Hadley O. E. S. Hospital Bed," in the Massachusetts Women's Hospital on Parker Hill avenue, Roxbury. The bed has been placed in the new wing of the hospital and a brass plate suitably inscribed has been suspended above.

Boston Chapter No. 68, which meets in Eastern Star Associate Hall, 203 Warren street, Roxbury, will resume activities on Sept. 11. Supper at 6.30 and work at 8. Inspection will take place Oct. 9 by Grand Conductress Sister Wallace. Our winter's work has already been planned. A dance on Sept. 25; a fair and sale; a Matron and Patron's night in the near future at members' homes. A busy time is anticipated.

NEW ENGLAND CRAFTSMAN

Our Past Matrons and Patrons Association have been enjoying themselves at an outing at Bro. Simpson's at Squantum.

On July 26, Sister Holt entertains at her home in West Medford.

On August 10 fifteen autos loaded to their capacity are going to Harvard, Mass., as guests of Sister Folsom.

Roslindale Chapter No. 104 O. E. S. will hold its opening meeting Wednesday, Sept. 3rd at 7.30 p. m. It will be a social evening.

Items of interest to Eastern Star members intended for this department are requested and should be mailed to the editor, Room 202, Masonic Temple, Boston, Mass. Write briefly and plainly on one side of the paper. The editor assumes no responsibility for the accuracy of items and will pay no attention to unsigned manuscript.

"The Alpha Matrons and Patrons of 1916" were guests of Past Grand Matron Sister Edith R. Avery and husband at their summer cottage "The Surfside," Egypt, on Saturday, July the 12th. The party went by automobile, Past Grand Patron Bro. Sisson and Brother Eldredge, husband of the present Grand Matron and Sister Emily Eldredge, being the special guests of the occasion. A delicious lunch of steamed clams and other goodies had been prepared by Sister and Brother Avery and was enjoyed by all, after which the party was photographed and Bro. Ames, in the absence of the president, Sister Learned presented Past Grand Matron Avery with a beautiful Eastern Star pin, and Brother Sisson with a handsome bill book, both responding in their usual pleasing and graceful manner. When the party dispersed they declared Sister and Brother Avery the best host and hostess ever and this the most happy event in the history of the association.

Past Matron Lena Yeaton Tarbell and Brother Tarbell, her husband, have just returned from a motor trip to Lake Mohonk, N. Y., and the Catskill Mountains.

A new Chapter of the Order of the Eastern Star, to be known as Matakese Chapter No. 158 was organized in Yarmouth, Mass., on June 20th ult. Grand Patron Philip A. Jerguson conducted the ceremonies, assisted by Grand Secretary Carrie A. C. Cushing; Associate Grand Matron Lillian G. Walsh, as Grand Chaplain, and Annie L. Woodman, Grand Marshal. Grand Matron Emily Eldredge and Grand Treasurer Lucy G. Colby graced the occasion with their presence.

The chapter was instituted with forty petitioners, two of the petitioners, Dr. Hart and Mrs. Hart being members of the order. The degrees were conferred by the officers of Masono Chapter of West Harwich. Later refreshments were served.

The officers of the Matakese Chapter are: Worthy Matron, Ellen M. Hart; Worthy Patron, Henry B. Hart; Associate Matron, Ruth B. Pulsifer; Secretary, Marietta S. Matthews; Treasurer, Martha W. Howes; Conductress, Annie G. Hinckley; Associate Conductress, Florence S. Thacher; Chaplain, Ida Belle Hallett; Marshal, Betsy Hallett; Organist, Martha Swift; Adah, Mildred Baker; Ruth, Louene Hart; Esther, Ruth Clift; Martha, Carrie D. Bray; Electa, Marie E. Hallett; Warder, Helen Ryder; Sentinel, Merrill H. Marston.

Dorothy Bradford Chapter, O. E. S., held its sixth annual dancing party on Wednesday evening, July 22nd, at the Nantasket Hotel. The main auditorium was decorated with flags and bunting. Mrs. Elmer Bickford was in charge of the festivities, assisted by Mrs. Carrie L. Wade, Mrs. Ruth Lane, Mrs. Ruby Cushing, Mrs. Lila Whitton, Miss Maud Hall, Miss Kate Hall and Gilbert Rich.

Social activities of the chapter include the summer weekly whist parties, the first for this season being given Friday, July 18th, by Mrs. Mabel Wyman of Hingham.

The Grand Chapter of the O. E. S. established five years ago a Benevolent Fund for the purpose of helping those members of the Order who are financially unable to help themselves. The fund is in charge of a committee consisting of Sisters Effie F. King, Sophie J. Fowle, Martha G. James

NEW ENGLAND CRAFTSMAN

and Iola F. Fisk, whose annual reports show that such a fund was needed. The committee has done excellent work, carefully investigating all cases brought to their attention and rendering necessary assistance. They are discharging the duties entrusted to them with fidelity and diligence.

Mr. and Mrs. Leace W. Eddy extended an invitation to the chapters of the O. E. S. to hold a basket picnic at their summer home on Rock Island road, Quincy. The chapters accepted and the picnic took place Saturday, July 19th. Coffee was provided by Sister Eddy. All who participated spent a most enjoyable day.

Brother and Sister Eddy are entitled to great credit, having for several years past invited the chapters of the O. E. S. to come to their beautiful summer home and enjoy with them a number of pleasant days during the season. They have at all times been untiring in their efforts to make these visits of the members of the chapters most enjoyable and their efforts were successful and are, as they ought to be, duly appreciated.

Mrs. Leace W. Eddy invited and will entertain the young people of the chapters of the O. E. S. on Saturday, July 26th, at her summer home, and that there will be a large gathering, goes without saying.

The affair will be in honor of the safe return of the son of Mrs. Eddy, who was in the U. S. service and recently was mustered out.

16TH TRIENNIAL ASSEMBLY, GENERAL GRAND CHAPTER, O. E. S., SEATTLE, WASH.

The program for week will be as follows: The Sixteenth Triennial Assembly of the General Grand Chapter, Order of the Eastern Star, will be held in Seattle, Washington, Masonic Temple, July 23-24-25-26, 1919.

Upon arrival in Seattle delegates should report promptly to the Chairman of the Credential Committee, Mrs. Ella S. Washburn, who will be at Headquarters, Washington Hotel, Wednesday, July 23rd.

Some time during the week the Most

Worthy Grand Matron, Mrs. Emma C. Ocobock, will christen a steel ship to be launched in Elliott Bay, Seattle, date to be determined later.

SUNDAY, JULY 20, 1919

Services at the following churches:

First Presbyterian Church, Rev. M. A. Mathews, pastor, Seventh avenue and Spring street.

First Methodist Church, Rev. J. R. Crowther, pastor, Fifth avenue and Marion street.

First Baptist Church, Harvard avenue and Seneca street.

Plymouth Congregational Church, Sixth avenue and University street.

St. Marks Episcopal Church, Rev. E. V. Shayler, pastor, Broadway and Harvard avenue.

MONDAY, JULY 21

Open House at Masonic Temple, Monday to Saturday, inclusive.

Trip by boat to Puget Sound Navy Yard, Bremerton; boats leave from Colman Dock, foot Marion street, 6.30, 7.30, 10.30, 11.30 a. m., 1.30, 3.00 and 5.15 p. m.

Trip by boat to Port Townsend. Boats leave from Colman Dock, 8.00 a. m. and 11.00 p. m.

Trip by boat to Tacoma. Boats leave Colman Dock, 7.00, 9.00 and 11.00 a. m.; 1.00, 3.00, 5.00, 7.00 and 9.00 p. m.

Trip to Tacoma by Interurban, trains leave hourly, 151 Yesler Way. From Tacoma stages may be obtained hourly to Olympia, State Capitol. To Camp Lewis.

Trip to Masonic and Eastern Star Home, Puyallup, may be made by auto from Seattle, or by boat to Tacoma and thence by stage.

As far as possible reduced rates will be secured for visiting Eastern Star members on salt water trips to Everett, Tacoma, Bellingham, Port Townsend, Bremerton, Victoria and Vancouver, B. C.

Surf bathing at Municipal Bathing Beach. Alki Point—Lake bathing at Municipal Bathing Beach, Green Lake, or Mount Baker Park, on Lake Washington.

Visit to Ballard Shingle Mills, the largest in the world.

Retreat at Fort Lawton every day at 4.45 to 5.00 p. m.

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TUESDAY, JULY 22

Registration (open all day)—Masonic Temple, Pine street and Harvard avenue.

Trip to Camp Lewis, Point Defiance Park, Stadium and auto trip through City of Tacoma; picnic lunch.

WEDNESDAY, JULY 23

10.00 a. m., rehearsal for grand officers.

Afternoon—Flowers. Flower festival (grand stand for reviewing).

Evening—Reception to general grand officers. Exhibition drill by 32 ladies drawn from all Eastern Star Chapters in Seattle, organized by General Chairman Edith E. Gattis. Music by Nile Temple Imperial Band at reception.

Automobile trip around Seattle boulevards, Lake Washington canal locks, shipyards, Puget Sound and waterfront, and Port Commission Dock, Boeing's airplane shops.

THURSDAY, JULY 24

10.00 a. m., official opening General Grand Chapter, Most Worthy Grand Matron Emma C. Ocobock and Most Worthy Grand Patron George M. Hyland, presiding.

Assignment of committees.

Afternoon—Reading of reports of general grand officers.

6.30 to 8.00 p. m., band concert in evening at Volunteer Park.

8.30 p. m., memorial services at First Presbyterian Church.

FRIDAY, JULY 25

Business of General Grand Chapter—all day session.

SATURDAY, JULY 26

10.00 a. m., election of general grand officers.

11.00 a. m., Forestry Building and University of Washington Buildings, University grounds.

Afternoon, 1 p. m., exhibition drills in Woodland Park by drill teams from various Eastern Star chapters, competing for trophies. This competitive drill is open to all Eastern Star chapter teams from any state under the jurisdiction of the General Grand Chapter and any chapter may enter its team.

Evening—Installation of General Grand Chapter officers.

Saturday, July 26, is also Everett day.

Trip to Silver Lake, basket lunch, thence to Everett.

SUNDAY, JULY 27

Trip for delegates to Mt. Tacoma, under direction Eastern Star chapters at Tacoma. This is the highest mountain in the United States, and one of the most wonderful scenic trips in the world. It is one of the most delightful and easiest of access of any trip of its kind. Can be reached from Tacoma over the Tacoma and Eastern R. to Ashford, then by stage to Mt. Rainier National Park and the hotels. Or all the way by auto over beautiful roads from Tacoma staying over night at Paradise Inn or possibly returning same day.

Delegates should arrange early for this trip with the Tacoma Eastern Star committee, or Mrs. Edith E. Gattis, general chairman on entertainment, 16th triennial assembly, General Grand Chapter, O. E. S., 317 West Blaine street, Seattle.

LORRAINE J. PITKIN,

R. W. Grand Secretary.

NOTE AND COMMENT

Thousands of representatives and visiting Nobles of the Shrine, many of them accompanied by their wives, and some by their entire family, enjoyed the liberal hospitality of the Indianapolis Nobility on June 10th, 11th and 12th called there by the 45th annual Imperial Council Meeting of the A. A. O. N. M. S. and its attendant festivities.

The usual routine business of the Imperial Council was transacted and election of the Imperial Divan resulted as follows:

Imperial potentate, W. Freeland Kendrick, of Lulu Temple, Philadelphia. Imperial deputy potentate, Ellis L. Garretson, of Tacoma, Wash., who was advanced from the position of imperial chief rabban. Imperial chief rabban, Ernest A. Cutts, of Atlanta, Ga., who was advanced from the position of imperial assistant rabban. William S. Brown, of Pittsburgh, imperial treasurer, and Benjamin W. Rowell, imperial recorder, who have held these offices for many years, were re-elected.

Other officers were advanced and elected as follows: James E. Chandler, Kansas City, Mo., imperial oriental guide. James C. Burger, Denver, imperial first ceremonial master. David W. Crosland, Montgomery, imperial second ceremonial master.

Portland, Oregon, was selected for the next meeting of the Imperial Council, nosing out New Orleans for this coveted privilege.

The Dallas Evening Journal on June 2 contained the following copyrighted cablegram. It is of great interest to all Masons and other members of secret societies.

Budapest, Hungary, May 28, via Paris, France, June 2.—Religious and secret organizations, with the exception of workingmen's clubs have no right to exist in Hungary under the present Bolshevik regime. Masonic bodies throughout the country are threatened with severe punishment if they continue their activities. Oscar Fabber, who has charge of liquidating church and similar property, in speak-

ing of the matter, said to me the other day:

"Freemasonry will have no place in our state. Groups trying to re-establish Lodges will be severely dealt with and so will other secret societies which do not help our cause. Some of the Masonic bodies, without knowing it, were used by the radicals in this country in the last revolt. Many Socialists who have been in favor of communism for a long time have taken part in Masonic activities and used the money they received for their own Socialistic agitations. Communists say that the Masons are either liberals or free thinkers and are enemies of the workingmen. If they are caught trying to keep up their practices they will be promptly dealt with."

Members of the ancient Masonic craft are convinced that the order will not perish in Hungary. They are waiting for the Bolshevik fever to pass, when they will reopen their Lodges. The property of many Masonic associations has been seized by the government, their proceedings being declared inimical to the teachings of Marx. Organizations conducted by Protestant, Jewish and Catholic congregations have fared in a similar way. On the other hand organizations based upon materialistic lines and supporting the Red Republic are maintained.

More than fifteen hundred Mystic Shriners from all parts of Western Ontario, augmented by contingents of visiting Nobles from the Principal Temples of Canada and the neighboring American cities on the 25th ultimo, attended the annual spring ceremonial of Mocha Temple, London. A brief business session was held in the morning, and in the afternoon and evening the ceremonial sections were proceeded with, among those participating being the potentates and officers of Moslem, Detroit Saladin, Grand Rapids, Elf Khurafeh, Saginaw, Ismalia, Buffalo, Karnack, Montreal and Rameses, Toronto. The vast majority of the membership of Mocha

Temple, of whom 1100 resided in Western Ontario, outside of London were in attendance, while a class of one hundred candidates was marched over the burning sands. The visitors were the guests of Mocha at a buffet luncheon in the evening. At midnight they were banqueted by Lieut.-Col. A. E. Somerville, illustrious potentate of Mocha. A feature of this evening's program was the presentation to the Temple of a magnificent silk service flag with 78 maple leaves, by Recorder W. H. Abbott and Director W. D. MacGregor. The emblem bears nine golden leaves. Potentate Somerville in his address to the visitors announced that it is the purpose of Mocha Temple, which now has 1400 members, to increase its strength to 2000 by 1920.

Brother Henry Deveraux Humphrey, aged 58 years and for the past thirty-two years secretary of Constellation Lodge, of Dedham, Mass., died at his home in that town, Monday, July 7th, last. Funeral services were held from the Congregational Church on Wednesday, July 9, at 2 o'clock. A large attendance demonstrated the esteem in which Bro. Humphrey was held. His charming presence will be missed by the brethren of Constellation Lodge.

Word comes from R. W. Frederick W. Hamilton, Grand Secretary of the Grand Lodge of Massachusetts, who has been in London, England, attending the Peace Jubilee which is being celebrated there by our British Brethren that the ceremonies and services in connection with that interesting event will form an important addition to the history of Masonry. Later on we hope to be able to give our readers some details of Bro. Hamilton's trip.

The lodges in Masonic Temple having, in accordance with custom, been called off during July and August, few events directly connected with the work remain to be recorded. Meanwhile the temple has been placed in the hands of workmen and when the brethren return to labor in September the halls and rooms will be found in a thoroughly renovated condition, all of which work is being done under the

direction of the capable superintendent, George W. Chester.

R. W. Brother Oliver G. Roberts, who passed his eightieth milestone recently, has been enjoying a well-earned vacation. Notwithstanding Bro. Roberts advanced years, he regularly attends to all the duties of librarian of the Grand Lodge of Massachusetts in a most thorough manner and it is the wish of brethren that he may long be spared to continue the work he has so faithfully performed for so long a time.

In the absence of R. W. Brother Hamilton, the work of the Grand Secretary's office is being efficiently carried on by Bro. Fisher who has been Bro. Hamilton's secretary ever since his election to that office. Few Masons, we believe, appreciate the enormous amount of routine and other matters passing continuously through this executive department of the Grand Lodge of Massachusetts, but to those of us who do, it is a pleasure to feel that the work is in such faithful and competent hands. One duty which Bro. Fisher enjoys monthly is the reading of the New England Craftsman and as he is in intimate touch with matters pertaining to the Craft we are glad to have his word of commendation and friendly counsel now and then.

At the fiftieth annual convocation of the Grand Chapter held at New Glasgow, Nova Scotia, June 10th, the following officers were elected and appointed: M. E. Comp. John C. MacKay, Sydney, Grand High Priest; R. E. Comp. George S. Wright, Halifax, Grand King; R. E. Comp. Samuel Eastwood, New Glasgow, Grand Scribe; M. E. Comp. Malcolm McF. Hall, Halifax, Grand Treasurer; R. E. Comp. Brenton F. Porter, Truro, Grand Secretary; V. E. Comp. Rev. W. Bruce Muir, Annapolis Royal, Grand Chaplain; V. E. Comp. H. A. Garrison, Halifax, Grand Captain of the Host; V. E. Comp. G. W. Gushue, St. John's, Nfld, Grand Prin. Sojourner; V. E. Comp. W. R. Dunbar, Truro, Grand R. A. Captain; V. E. Comp. H. S. Theakston, Sydney, Grand M. 3rd Veil; V. E. Comp. J. H. Potter, Middleton, Grand M. 2nd Veil; V. E. Comp. J. Fred

NEW ENGLAND CRAFTSMAN

Edwards, Halifax, Grand M. 1st Veil; V. E. Comp. John McAskill, Glace Bay, Grand Steward; V. E. Comp. J. M. Murley, Charlottetown, Grand Steward; V. E. Comp. F. A. Milligan, New Glasgow, Grand Standard Bearer; E. Comp. J. E. Webster, Halifax, Grand Tyler.

The fifty-first annual convocation of the Grand Chapter R. A. M. will be held at Yarmouth, N. S., on the second Tuesday in June, 1920, at ten o'clock in the forenoon.

The semi-centennial of Sylvester Baxter R. A. Chapter was observed in the chapter apartments, West Harwich, Mass., Saturday evening, June 28, 1919. About one hundred companions and guests were present to honor this memorable occasion in the history of this chapter which was constituted Dec. 7, 1869, when Henry Pickering was Grand High Priest and Thomas Waterman Grand Secretary.

Ex-High Priest Henry K. Bearse presented Rt. Ex. Charles E. Hamer as Master of Ceremonies. Comp. Hamer is the oldest living Past High Priest. He gave an interesting historical address. Musical selections were rendered by the Harwich Masonic Quartette, and a cornet solo by James B. Cahoon. A short address by Rev. Bro. Richards of W. Harwich was well received. Remarks were given by Rev. Bro. Noyes of Harwich Port. Particular guests of the evening were Rt. Ex. D. D. G. H. Priest Arthur G. Guyer of the 12th Capitular District, Past Grand Scribe Edward L. Chase of Hyannis, and Ex. Comp. W. Veazie, High Priest of Orient Chapter, Hyannis. All made interesting remarks suitable to the occasion.

This chapter was named for Sylvester Baxter, a notable Chapter Mason of a half century ago; a member of the Grand Chapter and the first High Priest of Orient Chapter, Hyannis. This chapter has seven living Past High Priests, six of whom were present. The first High Priest was Ex. Comp. Nehemiah D. Kelley of West Harwich, who has been succeeded by fifteen others, including the present High Priest, Ex. Comp. Henry K. Bearse of Harwich. Six companions entered the service, two of whom made the supreme sacrifice.



"FRED." BRIGGS

Fred Briggs, the well-known captain-general of Boston Commandery, whose picture appears above, has found it necessary to move his business office and sales-rooms from 61 Essex street to larger and more desirable quarters at 18 Boylston street almost directly opposite Masonic Temple, Boston.

Sir Frederick is deservedly popular among Knights Templar because of his charming personality and also because of his skill in directing the military movements of the guards.

As a manufacturer of billiard and pool tables, Fred is at the top of his profession, and we wish him greater success than ever in his new location.

The St. John's day outing of the Boston and local commanderies, Knights Templar, at the Nashua Country Club culminated in the presentation of the musical condensation of the opera of Wanita.

The scenes were staged just at the head of the small lake, and as one of the audience said: "It was just long enough, just short enough, told a complete story, and was charmingly sung and acted."

Just at sunset Horace E. Osgood, the official announcer, welcomed the knights and ladies present, and then told the story of the operetta. Then the Indian captain, Osseso, and his sweetheart, the Indian princess, were seen coming through the trail from one direction, Donald, the Puri-

NEW ENGLAND CRAFTSMAN

tan captain, and Dorothy, his sweetheart, from another, and Waurregan, the old sachem, paddled slowly along the shore until he reached the little glen, where the action was staged.

The three scenes were all adapted and put together from the original opera by Mrs. Charles T. Patten, who also played the leading part of Wanita, the princess.

Very friendly relations have existed for a number of years between the knights of the Boston commandery and those of St. George and the selection of the Nashua Country Club as the locality for their annual outing by the Boston knights gave an opportunity for the local commandery to unite with them that was taken the utmost advantage of. Steward Greeley is a member of the Boston commandery and he naturally turned every corner to make the occasion a red letter one.

During the afternoon sports were run off mostly by the Boston knights and a buffet lunch was served at 6 o'clock to both commanderies and the ladies. 176 came over the road in automobiles and over 100 were present from Nashua.

The Boston knights gathered around their commander, C. W. Howard, and joined in a song at the close of the play and the appreciation of the visitors was fittingly expressed by their leader.

The party broke up at 9 o'clock after voting it a perfect day.

Worshipful Brother George H. Libby, Past Master of Temple Lodge, East Boston, died at his late home, 45 Marble street, Stoneham, Mass., recently. Funeral services which were largely attended were held at his late home, 45 Marble street, Stoneham, Mass., Tuesday, July 15th, at 2 p. m.

More than two hundred members of Omar Grotto No. 38 sailed on the steamer Dorothy Bradford to Provincetown Saturday morning, July 12th. Several more went to the Cape by train. The outing extended through Sunday, and a clambake, baseball game and a parade through the Provincetown streets in full regalia were features of the visit.

A brass band and guards accompanied

the prophets on the boat, and several of the members took their wives. A ceremonial took place in the Town Hall at Provincetown in the afternoon. E. J. Beede, monarch of the lodge, was in charge of the arrangements.

Charles E. Thomann, recognized by the manufacturers of first-class castings in brass, bronze and all kinds of non-ferreous metals throughout the United States, as a well-known artificer and skilful worker in metals, he having worked at this industry since 1877, has resigned his position with the Crosby Steam Gage & Valve Co. The resignation was reluctantly accepted, for he had held the position about a quarter of a century.

The men under his charge, feeling that they could not permit their foreman to retire without an expression of their esteem, appeared at his home in Medford and presented him with a purse of gold, as a token of their appreciation of so admirable a man and so considerate a foreman. The visit was totally unexpected by Mr. Thomann, who said that he felt that he was poor in speech, but rich in thankfulness and gratitude, realizing that he had gained the approval of the men under his charge, which was sweeter to him than anything else in life. Having been advised to establish a plant for producing first class castings of non-ferreous metals of every description, he has taken the advice under careful consideration.

Mr. Thomann is a past master and member of other organizations. He is very popular; his many friends delight to call him "Charley" and are glad to have him present at their gatherings. Two of Mr. Thomann's sons were in the United States service; one served in France and the other served in the Mexican campaign.

D. T. Franklin Mayo died at the Macon (Ga.) Hospital July 12th. Dr. Mayo, who lived at 205 Abbot street, Newtonville, had been a traveling representative of the United Drug Company for a number of years and had a very wide acquaintance all over the United States. He was 41 years of age and unmarried. He was a member of Dalhousie Lodge, A. F. and A. M. of Newton.

ALL SORTS

Mistress—You may go to your room now and change your dress. The butler will show you the way.

Maid (shocked)—Oh, ma'am, I know how.

Mistress—I saw the milkman kiss you this morning Jane. I'll take the milk in myself after this.

Jane—It won't do you no good, mum. He promised not to kiss nobody but me.

"If I'm going to play Uncle Tom," began the amateur Thespian, "how shall I disguise myself?"

"Soot yourself," promptly returned Simon Legree, as he tossed Eliza's child into the waste basket.

"Bridget, were you entertaining a man in the kitchen last evening?"

"Well, ma'am that's f'r him t' say. Oi done me best wid th' materials at hand, ma'am."

Spillikens—I see young Brown's life was saved by thd bullet hitting a button. Rather a remarkable escape for a married man, eh?

Mrs. Spillikens—But why for a married man Sebastian?

Spillikens—Well, the button must have been on, my dear.

A big darky was being registered.
"Ah, can't go to wah," he answered in re-exemption, "foh they ain't nobody to look afteh ma wife."

A dapper little undersized colored brother stepped briskly up and inquired, "What kind of a lookin' lady is yoh wife?"

"The cuttlefish," remarked the zoologist, "when it becomes agitated scatters ink and slips away in the darkness."

"Wonderful!" exclaimed the man with spots on his vest. "The fountain pen of the sea!"

Pompous Lady—Yes, Bridget, my daughter comes out tomorrow night.

Washerwoman—So does my old man; but he was only in for six month.

Farmer—Do you want a job diggin' potatoes?

Tired Tim—Yes, provided it's diggin' 'em out of gravy.

Smith—I lost my identity for two whole weeks last summer.

Jones—How did it happen?

Smith—Spent my vacation among wife's relations, where I was simply known as Anna's husband.

"What are your views on the subject of prohibition?"

"Well," replied Uncle Bill Bottletop, "if you could regulate rum so as to limit the combination to good men and good licker there mightn't be so much damage. But somehow the bad men and the bad licker always get together and spoil any little decent reputation alcohol ever did have."

"Good morning, Mrs. Jagsby. We are peace delegates."

"Peace delegates?"

"Yessum. We were sent by Mr. Jagsby, who was unable to get home last night. He wants us to arrange the armistice terms and settle on the size of the indemnity he owes you.

"Umph! You tell Mr. Jagsby if he doesn't show up here in the next hour I'll come and get him. He's not in Holland."

The druggist danced and chortled till the bottles danced on the shelves.

"What's up?" asked the soda clerk. "Have you been taking something?"

"No. But do you remember when our water pipes were frozen last Christmas?"

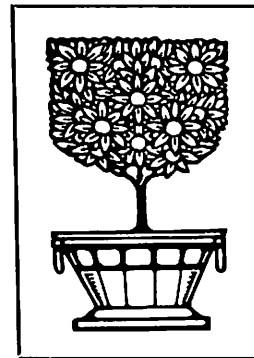
"Yes, But what?"

"Well, the plumber who fixed them has just come to have a prescription filled."

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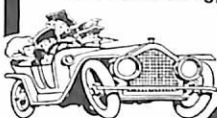


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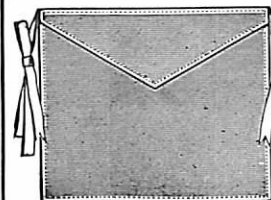
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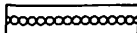
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